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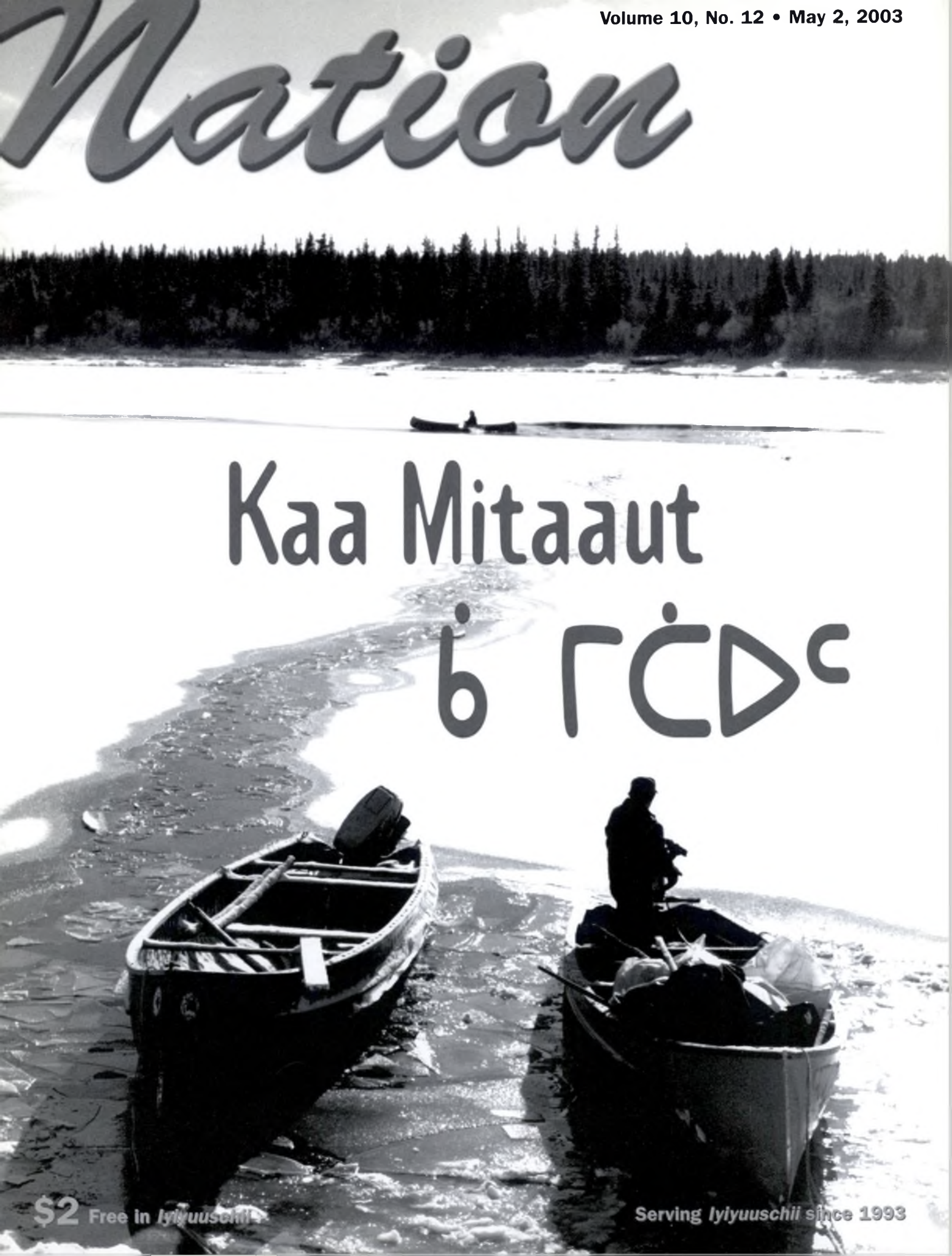
Nation



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SILENT DISCRIMINATION

By Steve Bonspiel

To discriminate, or not to discriminate, that is the ultimate question. Some entities have silent policies of discrimination, and racial inequality. It is as much a known fact as the sky is blue. It's just not quite as obvious.

Governmental discrimination is something Native people have dealt with for far too many years.

Pamela Stacey, a Mohawk from Kahnawake, is in the midst of fighting the government for her right to be recognized as a registered nurse.

Stacey currently works at the Montreal Children's hospital, taking care of the workload of a fully accredited nurse, yet she doesn't get paid nearly what she's worth.

She graduated from John Abbott's nursing program in 2002, and was immediately hired when she applied to the Children's. She then went on to write the provincial nursing exam after having supplied all necessary documentation, as well as paying all required fees.

Upon receiving the letter that she had passed, she was also informed in the same letter that her high school French from Kahnawake Survival School was not good enough.

This meant that she would not be a registered nurse, despite all her hard work, and the completion of every required course.

Her only course of action was to either write the French exam, or apply for a restricted license. Applying for a restrictive license meant that all her hard work, and years of sacrifice would have meant nothing.

For Pamela Stacey, this was not an option.

"With that (restricted license) I'd be underpaid, and I'd be restricted to the reserve, where the experience is really limited. At the Children's, I'm in the trauma surgical unit where I'm always learning something new everyday."

Writing the French exam was not an option either. Having completed Level 1 Cegep French, Stacey felt that the French courses she took at Kahnawake survival school should not have been an issue.

But according to government officials, she should not have been allowed to take the nursing exam in the first place because she didn't have the required French credits.

There are certain criteria that makes one exempt from taking the exam. If your mother tongue is French, or if you went to French immersion, or if you graduated after 1986 at a high school in Quebec, you're exempt.

Since she graduated 12 years after 1986, she should be exempt no matter what the government thinks about her French language skills.

Stacey contacted the ombudsman in Quebec, Claude Belanger. Belanger is looking into what can be done about this particular case. At this point, getting Stacey's college French accredited over and above her high school French should be enough to get her certification.

An answer from Quebec should be forthcoming, hopefully soon.

Stacey has also been in touch with the Mohawk council of Kahnawake, who is still looking into her case.

"The government always emphasizes the fact that we need to go ahead and make something of ourselves, and get an education, well I did that and now they're telling me it's not good enough."

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ON THE COVER

Springtime in Eeyou Istchee
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Richard Lawson

Rez notes

SONNY ORR

SONG SUNG BLUE

I could barely speak as I went on the stage at the Val d'Or arena. The muffled crowd of a 100 or so sun baked fans filtered slowly to my ears, as the sound of feedback and my dull attempt to tune the cheap guitar in my hands seemed deafening. It was deafening and I beckoned someone to tell the inebriated sound man to turn down the volume so I wouldn't bust my eardrums. It was a nightmare come true, my first attempt at rock stardom and fame, as I was destined to be one day, someone who would rock the world with my inane tunes, songs that no one heard before, songs that I hadn't even heard before and I wrote them!

Thus my entry into live entertainment. I looked behind to my back up band, who slowly backed up and off the stage, leaving me to fend for myself against the hordes of endearing fans. Who wanted to be part of a growing legend? Someone who didn't like my music, and it just happened to be the band who played for me. Might as well, I thought, and I looked out to the expectant crowd of seven, mostly males, hanging around the front of the stage.

I strummed the first notes of my first song that I ever wrote, and the soundman perked up and adjusted his headphones and gave me the thumbs up. I was rocking and rolling as I wretched up the words to the songs from my now parched and unwilling vocal cords and played the guitar like Jimmy Hendrix high on Perrier water. Amazingly, people danced to the first song that I made up, something to do with Halloween. I must confess, I don't know how to play anyone else's music, so I had to make up my own. I even had a hard time remembering how my songs went and how the three basic cords were to be played.

Three songs later, a very enthusiastic crowd pummeled me with adoring comments, like "where did you learn to play like that?", "is that a new wave song?", "could you come to our community and perform for us?". Of course, I had no answers to any of those questions, as I could barely respond due to the enormous amount of perspiration I exuded during my brief stint as a rock star. I went back stage (actually the change room at the arena) where the next band was tuning their banjos and fiddles. A photographer quickly slung me up with an electric guitar and had me pose against the dark bare walls of the change room. The next day, I picked up my glossy photo and gave it to my dad, who begrudging accepted this token of appreciation as fan number one.

I always heard music at some time in my young life played wither by my dad, who is a whiz with the accordion and can play any polka at the drop of a hat or flick of the skirt. I had seen the Beatles as they sang "I wanna hold your hand" on the Ed Sullivan Show and told my mother that I wouldn't grow my hair long, because I was afraid of all those screaming girls; how times have changed. I listened to Hank Williams and the Flying Sombreros, the Harmonicats and even Elvis, until one fateful day, my uncle hooked up his reel to reel Sony stereo and played the Rolling Stones as loud as my mother would allow him to. "What's that?" I lamented, barely able to hold back from covering my ears.

"That's rock and roll". I never looked back and my new found heroes came to life on a stereo that my mother ordered from Reader's Digest. My friends crowded around in my room, as we spasmodically fiddled with the latest in sound technology. "Wow! Bass. Wow treble...wwwowww, balance!" Yep, Rod Stewart, Pink Floyd, Bob Dylan, Crowbar, Iron Butterfly even Neil Diamond songs bounced around my room, and still do. Music has changed since then, I hear. Perhaps one day, I'll find all those old albums and retrofit my meager collection and reflect back to the days when flower power overcame firepower.

Peace be with you.

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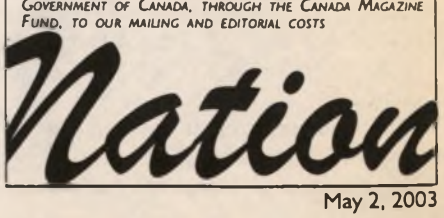

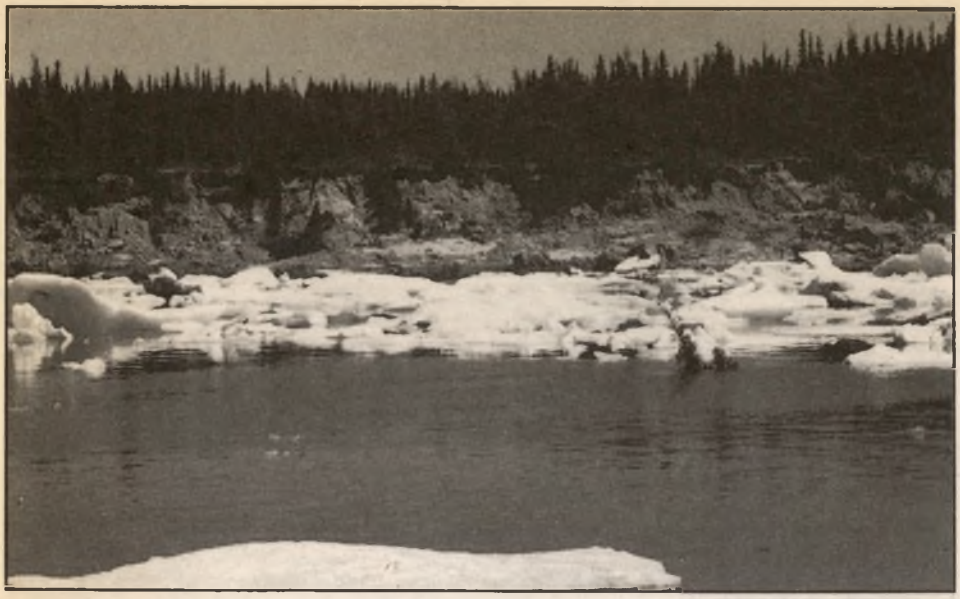

QUEBEC ELECTIONS 2003 IN CREE COUNTRY

For the first time in Cree history a Grand Chief came out to endorse a political candidate and a party. It was a shocker for some Aboriginal people in Quebec but it is the right of any individual to participate in a democracy and Ted Moses did.

Michel Letourneau of the Parti Quebecois, the endorsed candidate, won the day in the Ungava riding (where the Crees vote). The question, of course, is whether or not the Cree vote or Grand Chief Ted Moses endorsement was enough to put Letourneau over the top. It was a close race with Letourneau getting 5,745 votes (50.12%). It was 1487 votes over the next contender Donald Don Bubar of the Liberal party who received 4,258 votes (37.15%). Gloria Trudeau of the ADQ managed to walk away with 1,460 votes (12.74%).

But that was the entire riding and everyone wants to know how did the Crees vote?

Overall the Crees cast 702 votes for PQ candidate Michel Letourneau (39.12%). At the end of the day though, Crees still showed a large preference of voting Liberal, giving candidate Donald Don Bubar 967 votes of confidence (53.87%). The ADQ, given their stance on mega-hydro-electric projects drew a surprising 126 votes from the Cree communities (7.02%).

Voter percentage turnout in the Cree communities was low compared to the entire Ungava region. In the Ungava riding there were 23,067 eligible voters with only 11,661 heading to the polls (50.55%).

Bill Namagoose, executive director of the Grand Council of the Crees said, "The Crees have cast thier ballots and their wishes must be acknowledged and respected. We have always used all the tools of democracy to protect and defend Cree rights including the electorial process. Michel Letourneau has made efforts in helping to build a new relationship with the Cree. This contributed to his majority.

Community	eligible voters	cast votes	turnout	PQ	Liberals	ADQ
Great Whale	291	32	11%	16	14	2
Chisasibi	1732	297	17%	90	166	11
Wemindji	711	169	23.8%	50	108	8
Eastmain	372	153	41.1%	73	77	3
Waskaganish	953	283	29.7%	95	163	13
Nemaska	320	95	29.7%	39	50	6
Waswanipi	695	288	41.4%	121	148	15
Ouje-Bougoumou	339	113	33.3%	58	49	6
Mistissini	1403	365	26%	160	192	8
Totals	**6816**	**1795**	**26.3%**	**702**	**967**	**72**

By Will Nicholls

We are thankful that Letourneau will be in the National Assembly as he is an advocate of the Cree Nation."

Official opening of the Secretariat to the Cree Nation/Abitibi Temiscamingue Economic Alliance

It was a meeting of regional bigwigs in Val d'Or. On hand was Mayor of Val d'Or, Mr. Fernand Trahan; the Mayor of Rouyn-Noranda, Mr. Jean-Claude Beauchemin; the president of the CRDAT, Mrs. Diane Raymond; the minister of State for the Population, Regions and Native Affairs, Mr. Remy Trudel; and the Minister of Natural Resources, Mr. Francois Gendron and Grand Chief Ted Moses. They announced the official opening of the Secretariat to the Cree Nation/ Abitibi Temiscamingue Economic Alliance in Val d'Or.

The announcement was preceded by the signing of the contribution agreement with the different parties. This agreement being the result of a consensus created during the Symposium "Gateway to building Economic Channels" in June 2002. Grand Chief Ted Moses took the opportunity to thank all the financial partners, especialy Mr. Remy Trudel Minister of State for the Population, Regions and Native Affairs, for the commitment set forth last June as well as the Conseil regional de development de l'Abitibi Temiscamingue, the town of Val d'Or, the town of Rouyn-Noranda and the Cree Regional Authority for their contribution.

During the next five years, the involvement of the parties will ensure the development and success of the Secretariat whose main objectives among others are:

- Enhancing communications between the Crees and the people of Abitibi-Temiscamingue in all fields of activities while giving special weight to communications in the form of economic alliances and educational and social partnerships.
- Continuing ongoing dialogue between the Crees and the people of Abitibi-Temiscamingue, and allowing for the creation of a climate conducive to the development of economic alliances while being aware of the sector-based training needs of the Cree Nation.

The signature of the agreement between the said partners shows the willingness of the Crees and the business people of Abitibi-Temiscamingue to share their expertise and knowledge and even more, to multiply friendship through cultural, social and economic alliances.

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To the Nation

You could have knocked me over with a feather when I opened my Nation todayto find my birthday celebrated in your editorial. I very much appreciate the kind words you have devoted to me. But I want to assure you, and all your readers, that I have received far more from the Aboriginal people of Canada, and especially from the Crees of James Bay, than anything I may have contributed to their cause through my work over the past 35 years. I deeply value my friendship with so many of your people who have immeasurabl enriched my life.

Thanks a lot, Will

Best wishes

Boyce Richardson

I can reciprocate your praise: I think The Nation is filling admirably an indispensible role for the Crees.

When using fire in the forest, be watchful even in early spring

Every year, a more or less large part of the James Bay territory is affected by forest fires. Those fires are principally caused by lightning. By using fire, Mother Nature ensures northern forests' regeneration. The inhabitants and the wildlife living in those lands have adapted themselves to perturbations through the centuries.

In order to keep the balance in natural process, it is important that human activities, traditional as well as of other types, take place without causing additional forest fires. That's why everyone has to be aware that the use of fire could involve hazard no matter the season.

Since 1984, statistics show that more than 15% of human caused wildfires are being detected as early as May. When there is few precipitations in between snow melting and the appearance of foliage, the dryness favours new fire beginnings caused unintentionally or by negligence by human activities. When the wind blows with intensity, the fire can move quickly and keep burning on great distances. In addition to forest destruction, wildfires could threaten communities or installations.

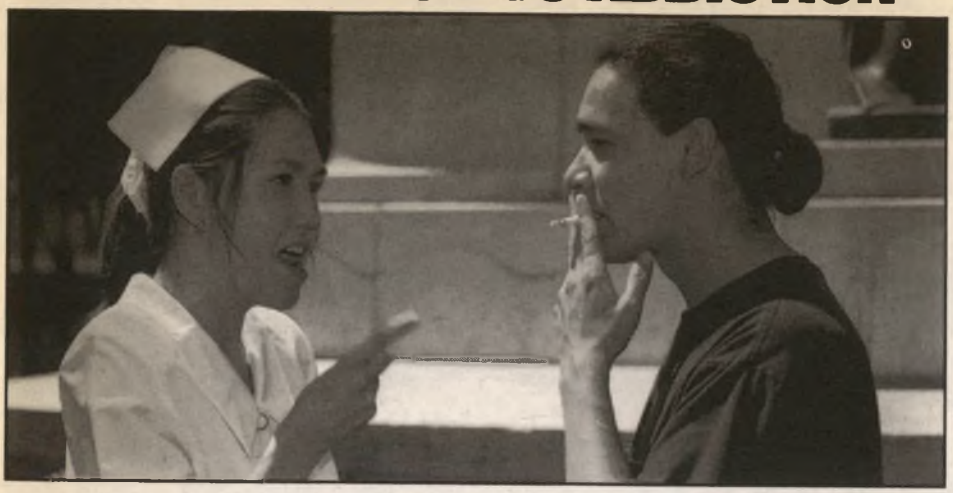
Many cooking fires and clearing burnings are made during the goose-hunting period. Even if there are still some traces of snow, it doesn't mean that flames would extinguish by themselves. On the contrary, the presence of moss on the ground increases combustion and it is possible that the fire could burn deeply underground and get started again a few days later. As mentioned before, springtime is a busy period for forest fires and that is why vigilance has to stay high and that prevention rules have to be respected.

So it is essential to choose an open place and to avoid windy conditions when making a fire. It is also necessary to always keep an eye on it. It would be useful to have a shovel or other related tools to prevent a fire breakaway. Finally, it is important to water it and to stir the ashes before leaving the place.

Fire can be a great allied when it is well used. But it can become fearsome when badly handled and lacking attention.

Robert Lemay

New approach to addiction



Over seven out of ten youth between 15 and 24 years old in Eeyou Istchee smoke cigarettes. Among pregnant women, eight out of ten smoke. The Public Health Department (PHD) observes children as young as eight years old are smoking. In total, half of all Eeyouch 15 years and older are smokers. This is twice as much as in Quebec where the number of smokers has decreased to 24 per cent.

The PHD is convinced that smoking is a major health problem in Eeyou Istchee but a preventable one. Over the past few years, the PHD has organized many health promotion activities and campaigns discouraging smoking and the abuse of tobacco. This year, the PHD has developed a training workshop for smoking counsellors as a part of its strategy to prevent smoking and its harmful effects on the health of the Cree.

Nineteen Cree participated in the first-ever Healing From Smoking workshop offered by the Cree Board of Health and Social Services of James Bay's Public Health Department, which was held in Val d'Or on April 14-17.

Manon Dugas, PHD Director of Youth Health and supervisor of the workshop, says that the main goal of the workshop is to teach the participants how to help smokers become and stay smoke-free. It emphasizes deep *healing* from smoking and helps smokers not to transfer their nicotine addiction to another addiction such as alcohol, drugs or food.

Manon explained, "Each smoker has their own reasons for smoking. Many smoke to cover up emotions and problems they are struggling with in their daily lives. We believe smokers have to deal with their issues and heal from smoking instead of just quitting. Otherwise they will just transfer their addiction to another one. This is what this workshop is all about."

by Sol Awashish

Merryl Hammond, a nurse and smoking counsellor at the Montreal Jewish General Hospital, developed a specific program: Healing From Smoking workshop. This workshop was originally designed for the Nunavik Regional Health Board and was later adapted to meet the needs of Cree society and CBHSSJB.

Rose Iserhoff, a Community Health Representative (CHR) and participant from Chisasibi, thought the workshop was culturally appropriate for the Cree people in Eeyou Istchee.

"The workshop started off by looking at how our grandparents and ancestors used tobacco," Iserhoff said. "They believed tobacco was a gift from the Creator and used it for traditional rituals and ceremonies. Tobacco has a traditional purpose but we should be concerned about its health effects when it is abused. We learned that healing from a nicotine addiction is possible, using our Medicine Wheel teachings. We can assist smokers to prepare physically, spirituality, mentally, emotionally and socially to start a new smoke-free life."

Iserhoff added, "As parents and grandparents, we are role models for our children and grandchildren. If we do not want them to abuse tobacco, food, alcohol or drugs, then we must heal ourselves from our addiction patterns and set good examples for future generations."

Seven out of nine Cree communities participated in this workshop. However, Dugas says other Smoking Counsellor training is planned for this year.

Smokers who want to start to heal from smoking have a resource person to support them. For more information about the CBHSSJB's Smoking Cessation Program, please call 819-855-9017 or fax your request to 819-855-9031.

Blockade season at Grassy Narrows

The snow has barely disappeared from the trees she so desperately works to save, yet Judy Da Silva is already dreading the likelihood of spending another frigid Northwestern Ontario winter on the Grassy Narrows First Nation blockade. "We just finished winter, and I'm already worrying about the next one," says Da Silva, a resident of the Ojibwa-speaking community of 700 people, located about 70 kilometres north of Kenora.

"I don't see an end to our struggle."

On Dec. 3 of last year, the citizens of Grassy Narrows established the blockade and information centre on Highway 671, an access road used by logging trucks contracted by the Abitibi Consolidated pulp and paper mill in Kenora.

The company holds a sustainable forest licence from the Ontario provincial government to harvest spruce and pine in the Whiskey Jack Forest.

Da Silva says the removal of pine and spruce infringes on her people's inherent aboriginal and treaty rights to hunt, fish and trap in their traditional territories. "We can't give up," says Da Silva. "I have children, and they have no voice. I am their voice and I have a hand in their future."

Da Silva says about eight people are always at the roadblock, although back in early December a throng of 75 turned back the first of many trucks. She was there that day, but takes only a few shifts a week at the roadblock now.

The men who patrol the gravel road cook their meals on wooded stoves and sleep in heated roadside trailers, driving the five kilometres back to Grassy Narrows only to shower and clean their clothes.

Maintaining a protective presence at the blockade is a full-time job, Da Silva says, adding it's an effective one. "They do not allow any trucks through that main road," she says. "There is a spider web of other roads they can take from Kenora into our traditional land and back again. But what should take five hours takes them 11 hours. Little by little they are getting our trees, but we are creating a big pain for them."

B.C. natives fight fish farms

Native groups opposed to west coast ocean fish farms are going to court to try

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4th Annual Invitational Open Coed Volleyball Tournament

June 13-15, 2003

On behalf of the Nemaska Recreation Department and its Organizing Tournament Committee members, it is with great pleasure to invite all interested native or non-natives teams to participate at our 4th Annual Invitational Open Coed Volleyball Tournament to be held on June 13-15, 2003 at the E.L.M.S School gymnasium in Nemaska, Quebec.

The Divisions, entry fees and prizes will be as follows:

Divisions	Entry fee	Champions	Finalists
Class A (4 on 4)	$700.00	$4,000.00/banner	$2,000.00
Class B (6 on 6)	$600.00	$3,000.00/banner	$1,500.00

*Cash prizes may vary depending on the number of teams registering per division.

Individual awards: Most Valuable Players in both divisions

Limited number of **(8)** teams per divisions and deadline to register your team is on **Monday, June 9, 2003 at 5:00 p.m**. A full payment of the inscription fee is required before your first game. Please make your cheques, money order payable to:
NEMASKA VOLLEYBALL TOURNAMENT COMMITTEE

Information/Registrations: Jim Blackned, NFN Recreation Director
E-mail: jim_edward_blackned@hotmail.com

Harry Antoine
E-mail: harrya@ca.inter.net

to preserve what they say are their ancestral fishing grounds. "We've been at this for well over a decade," Chief Bill Cranmer of the Namgis First

Nation says. "And we keep being ignored. Now we have no alternative but to turn to the courts to protect the wild salmon and our way of life."

The target of the lawsuit launched by the Namgis and three other bands is a large group of fish farms in the Broughton Archipelago off the central B.C. coast where the most recent pink-salmon run plummeted to fewer than 150,000 fish last year from 3.6 million in 2000.

Fish-farm opponents attribute the disastrous decline to an infestation of sea lice from fish farms that the juvenile pinks swam through on their way to the ocean.

The natives' court action, launched in B.C. Supreme Court last week on their behalf by the Sierra Legal Defence Fund, demands immediate protection for the area's wild fish population and an injunction to prevent further

stocking of open-net cage salmon farms in the archipelago.

The lawsuit charges that Ottawa and the provincial government have failed in their duty to protect aboriginal fishing rights by promoting the aquaculture industry in British Columbia. A major problem, Mr. Cranmer said, is that both levels of government withhold information on the environmental impact of fish farms.

Haida to get repatriated remains

When the Field Museum of Natural History in Chicago hands over the bones of 156 Haida people to a tribe in British Columbia in October, it will become one of only three major museums to extend the U.S. repatriation law outside the country.

"It's huge," said Karenne Wood, repatriation coordinator at the Association on American Indian Affairs in Washington. "They are going beyond what the law requires."

Like facilities across the country, the Field has returned dozens of remains and items requested by Native American tribes in the United States. But the Native American Graves Protection and Repatriation Act does not require that museums turn over materials to international tribes, and that's what sets apart the Field's cooperation with the Haida.

"We didn't have to return these" remains, said Jonathan Haas, the museum's field archeologist. "But we're not interested in a fight over ownership. We are interested in doing the right thing in regard to human remains. The principle of returning human beings to descendants is a good principle."

Tribal organizations and others are praising the Field for focusing on the spirit instead of the letter of the law.

"Native cultures don't stop at the U.S. border," said James Pepper Henry, assistant director for community services of the National Museum of the American Indian, part of the Smithsonian Institution. "The Field Museum is taking a big step for the museum world because it is recognizing the rights of human beings. It's a humanitarian gesture, and hopefully it will set an example for other museums."

The Haida bones being returned to Canada are mostly skulls dug up during an expedition in the Queen Charlotte Islands in the early 1900s, Haas said. The Field had collected and held onto the bones as part of an effort to understand cultures that were believed to be near extinction, Haas said. The remains were never on display.

"We believe there is a strong spiritual link to these ancestral remains,"

said Andrea Bell, a spokeswoman for the Haida. "They were stolen from their graves. We do not think they should be held any longer in a museum."

The Field Museum's efforts to work with the Canadian tribe come a few months after more than a dozen prominent American museums, including the Art Institute of Chicago, announced they would not approve all requests for antiquities from their country of origin.

While the museums have no dispute with requests by Nazi survivors or Native Americans, they take issue with claims for artifacts acquired centuries ago, when ethical standards were far different from today's.

Henry said standards that apply to indigenous people in the United Statesshould be applied worldwide. "A lot of communities on a worldwide basis consider repatriation of items for their cultural revitalization," he said. "We learn more of the culture having returned those items than we do seeing them sit on a shelf at a museum."

The U.S. repatriation law requires that museums return any of four types of artifacts if requested by the 564 federally recognized Native American tribes. They include human remains, funeral objects, communal property or sacred or ceremonial materials. Of major museums, only the Smithsonian and the Museum of Natural History in New York had previously turned over items to indigenous people from other countries.

First Nations caravan to confront Liberal Government in Ottawa

Beginning on opposite ends of the country, caravans of First Nations leaders, citizens, and their supporters will travel to Ottawa, growing in number and strength as they go.

The Western segment of the caravan, led by Chief Stewart Phillip, President of the Union of British Columbia Indian Chiefs, departed from Vancouver early on April 22. They will then travel the Trans-Canada highway, meeting with more caravan participants from the Prairies and Central Canada along the way.

An eastern caravan will leave on April 26th from Shubenacadie, Nova Scotia. The Southern Ontario caravan, led by Chief Roberta Jamieson, will leave on April 27th.

The caravan will arrive in Ottawa on April 27th. The next day, they will meet at Victoria Island at noon, and proceed to Parliament Hill, where the House of Commons Standing Committee on Aboriginal Affairs will have resumed its clause-by-clause examination of Bill C-7, the so-called First Nations Governance Act.

The Assembly of First Nations will hold a Special Confederacy at the Marriott Hotel in Ottawa on April 29th & 30th to discuss the current state of federal legislation relating to First Nations, which includes Bill C-7, Bill C-6 (the Claims Resolution Act), and Bill C-19 (the Fiscal Institutions Act).

These three intertwined Bills make up a suite of legislation that will entrench the Indian Act and infringe on the Constitutionally recognized rights of First Nations peoples. First Nations are calling for a new cooperative approach that will deal with the urgent social and economic priorities of First Nations citizens while working towards true self-government.

First Nations across the country oppose the First Nations Governance Act and the rest of this suite of legislation. They will rally in Ottawa to show support for First Nations rights and opposition to the Minister of Indian Affairs' colonial approach.

The Federal Government must be convinced not to pursue its attempts to infringe on Aboriginal and treaty rights. First Nations and their supporters from across Canada are hitting the road to do just that. The caravan will be joined by other First Nations organizations and supporters from across the country, as it makes its way to Ottawa.

ᑲᓇ ᒥᑕᐊᐅᑦ
Kaa Mitaaut

ᓴᓂᓰ ᓚᓂᒋᔭᐱᒥᑯ ᐊᒋᓂ ᑎᐊᒥᓚᑦ

ᖃᓄ ᑎᐊᒥᒃᑲ ᒥᓂᐃᔨᕐᔪ, ᒥᓚᓂᒥᓄᑯ. ᑲ ᒥᑕᐊᑦ ᑭ ᐃᔪᓂᑯᑦᑕᒧᐊᓄᑦ. ᐊᐃᓄ ᖃᓄ ᑎᐊᒥᒃᑲ. ᐊᓄ ᑭ ᐃ"ᑎᖃᓄ ᐊᓂᔨᔪ ᓴᓂᑲ ᐊᓄ ᐊᓐᐊᔪᐃᔪᑦ, ᑎᓐᐊ"ᓄ ᐊᔨᖃᓄ ᑲ ᐃᔪᓂ ᒥᓂᓄᓴᒪᓄᓴᑦ ᐊᓂᔨᔪ ᓴᓂᑲ ᐊᓄ ᒥᑕᐊᓐᐊᑎᔪᑦ. ᑭ ᒥᓂᓄᓴ"ᑕᔪᔪᖃᓄ ᓴᓂᑲ ᖃᓄ ᑎᑕᐊᑦ ᒥᓂᔨᐊᑎᔪᖃᓄ ᑲ. ᑲᓄ ᐃᓴᑐ"ᑐᐊᔪᖃᓄ, ᑲ ᐃᑕᒥᔪᑦ ᑲᓄ ᖃᓄ ᐃᑕᒥᔪᑦ.

ᐊ ᐃ"ᑕᔨᓄ ᓂᔪᑐᵊ ᕿᐳᓄ. ᑕᕿ ᐊᐧᐊᓂᑭ ᓂᐃᑭᒪᓇᓂᖅ. ᒥᵊ ᓇ"ᑕᐃ ᑭᐧᕿ, ᓂᑲᐃ. ᐊᵊ ᐅᖅ ᓂᓯᑕᓄ ᑭ ᓂᔨᔨᐊᐅᓂᐃᖅ. ᔨᓂ ᑭᐧᕿ ᑲ ᓂ"ᑕᵒ ᓂᑐ"ᐅᖅ. ᐊᵊ ᓂᔨ, ᑎᓂᓂ ᐊᵊ ᖃᖅ ᐃᑕᔨ"ᑕᔪᓂ ᐊᐊᔨ, ᒥᵊ ᐊᖅ ᑎᓐᖃᖅᓴᓕᓇ" ᐊᐊᔨᓂᖅ ᐃᑕᔨ"ᑕᔪᓂ ᐊᐊᔨ, ᒥ"ᐊᵒ ᖃ ᐃᑕᔨ"ᑕᔪᓄᓴᵊ ᓂᔨ, ᑭ ᐃᑕᑎᒍ ᑭ ᐃᑕᑭᓇ. ᖃ ᖃᑎᓇᓴᐅᓄᑦ ᐊᐧᐊᓂᑭ ᐊᐧᐊᓂᑭ ᐊᐧᐊᓂᑭ

During the winter, my family lived out on the land. We had no contact with other family groups. I had two older brothers who already hunted. I was at an age when I started to follow my mother when she checked the net under the ice. We lived with my grandfather and grandmother. Both were very old. Spring had arrived. The snow was beginning to melt and the ice was already bare. One evening as we were getting ready for bed, my mom said to me "Son, I'll wake you up early. We'll check the net in the morning." I happily agreed.

Early in the morning, my mother woke me up. We got dressed and went out. We walked to where the net was set under the ice. It wasn't set far from our camp. She prepared to check the net. I stood beside her as she pulled the net from the hole in the ice and removed the fish.

Suddenly, I saw a human-like figure walking onto the ice in the distance. I was still very young and naive. I said to my mom, "Look at that person walking onto the ice. He must be someone from our camp." She looked over. As soon as she saw the figure, she dropped the net. To her horror, she recognized that it was not human. She said, "My son, that is no human. Humans don't look like that." She abruptly got up and said, "Let's go home." Both of us quickly ran home. Fortunately, the one we saw didn't run towards us right away.

We rushed into our camp. Our teepee was standing on the sunny side of the lake. Everyone was still inside. My mom told everyone what we had seen. Near our camp was a little hill. On top of that hill was a big rock. The snow had already melted there. I was the youngest at the camp and I played at that rock all the time. There was a sense of unease as everyone talked.

It was said that when a cannibal reached a camp, he approached the teepee and screamed. The sound he made was extremely horrifying. Everyone in the camp was overwhelmed with fear and simply fainted. The cannibal then attacked the camp. The people couldn't fight back. The cannibal slaughtered the helpless people.

Not long after my mother and I came in, the cannibal suddenly screamed from the hill. His scream was so horrible. Everyone was frozen with fear. Then he screamed a second time. My parents and brothers fell back as they lost consciousness. Both my grandparents seemed to be unaffected. I was not affected either but I did the same thing my parents did. I fell back and pretended to faint but I was totally aware of what was going on.

When everyone had fainted, my grandmother said to my grandfather, "Are you simply going to sit there and watch our grandchildren being devoured? You should try to go out and confront him." My grandfather replied, "I can't go out. All the power I had from the hunt has abandoned me. You should go outside since you're the one who still spends time outside."

ᓇᑎᐦᐃᓪᓴᒃ. ᑭᓱ ᑲᓱᐊᖅ ᓂᔅᑐᓂᓱᐃᑉ ᐊᑲ ᐃᔅᑎᓕᖅ ᐃᓕᓴᒃ. ᖃᓄᓕ, ᐊᑯ ᐃᓱᒥᖅ ᓂᓕᓐᓂᐊᖅ ᐃᓕᓴᒃ. ᒥᓱ ᓂᐊᖅ ᐃᓕᓴᒃ, ᓂᐊᖅ ᓂᒥ ᐃᓕᓴᒃ ᐃᓕᓴᒃ, ᓂᑎᓯ. ᔅᓴ ᖃᑎ ᐱᔨᑎᐃᓐᓇᖅ ᖃᑎ ᐱᑎᕐᓇᖅ ᐃᔅᓯᖅ". ᑭᓱᐊᖅᓯ, ᓂᑎᓯ. ᓗᓱᐃᖅᐃᓐᔅᓴᖅ. ᐊᑎᓱᐃ ᑭᓱ ᓂᒥ ᐯᒥ ᑎᓂᓕᖅᓂᑭᓄ. ᓂᒍᐃ ᐅᑎ ᓇᔅᓴ ᕆᓕᖅ ᐅᑎ ᑭᓱ ᐃ ᐃᖅᑎ ᑭ ᐊᐱᒪᓗᓂᑭ ᐅᔅ ᐃ ᐱᒋᔅᓴᒃᑎᓕᖅ".

ᐃᓯ ᐊᑎ ᕆᐱᐃᐅᔅᖅ ᐊᓇᑕ ᓂᒥᓇᖅ. ᐅᑎ ᐊᔅᑎᖅᑎᒃᓗᖅ ᐃᑕᖅᑦ ᓂᒥ ·ᐃᒥᓇᓐ ᐅ ᒥᔅᓯᒥ ᐊ ᐃᖅᑎᒃᓗᖅ. ᑕᕆ ᓴᔅ ᐅᖅᒥ ᓯᓇ ᐅᑎ ᐊ ᐃᖅᑎᒃᓗᖅ. ᐃᓯ ᐅᔅ ᐊ ᐊᑎ ᕆᐱᐃᐅᑎᖅ, ·ᐊᖅᑎᒍ·ᐊᑦ ᑭᓱ. ᑭᓱ ᐊᔅᑐᒃ ᒥᒃᐃᓐᓇᖅ, ᐊᔅᓯᓐ ᓂᒥ ᐃᖅᑎᒃᓗᖅ ᐃᓯᓐ. ᐊᓯᑎᒍ·ᐊᑦ ᑭᓱ ᓂᑲ·ᐃ. ᓇᔅᑕᔅ ᑭᓱ ᓂᒥ ᐊ·ᐊᓐ ᒥ ᐊᖅᑎᒃᓗᖅ ᑲᑎ ᐃᓐᐃᑦ. ᐅᑎ ᐅ ᕆᓕᓴ ᐊ ·ᐃᑎᔅᖅ, ᐱᔅᓯᑕᐅᖅᓄᓐ ᐅᑎ. ᕆᐱᐃᐅᔅᖅ ᐅᖅᑎ ᓯᓇ. ᐊᓯᑎᒃ ᐊᓇᑦ ᐊ ᐊᔅᑕᒃ ᑲᓯᓐ ᑎᓯᖅᑕᐅ" ᐊᓯᓐ. ᐊᓯᑎᒃ ᑲᓯᓐ ᐊᑎᓕᖅᑎᒃᓗᖅ. ᐊᓯᑎᒃ ᑲᓯᓐ ᐊᑎᓕᖅᑎᒃᓗᖅ ᐊᑎᓕᖅᑎᒃᓗᖅ. ᐊᓯᑎᒃ ᑲᓯᓐ ᐃᔅᑎᓕᖅᑎᒃᓗᖅ. ᐊᓯᑎᒃ ᑲᓯᓐ ᐃᔅᑎᓕᖅᑎᒃᓗᖅ ᐊᑎᓕᖅᑎᒃᓗᖅ

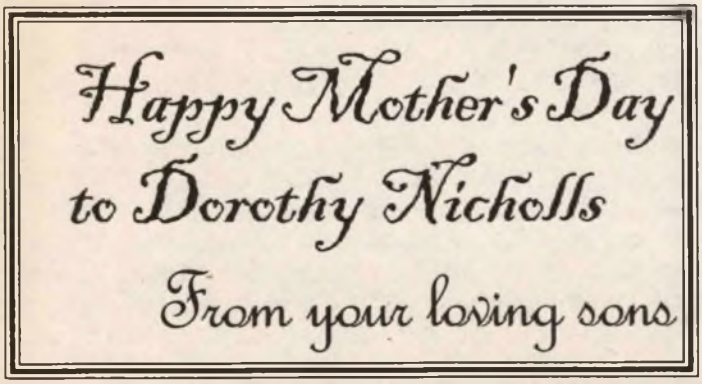
My grandmother got up and began to chant. As she stood up, she lifted into the air. Her feet did not touch our flooring inside. She encircled our hearth twice as she sang. After circling twice, she went out the door. She didn't stop chanting. As soon as she was out, I could hear something outside. It sounded like very loud thunder, crackling and booming. I heard another sound, just like many seagulls squawking.

When I began hearing this, it was overwhelming for me. I started feeling faint but I was still aware of what was happening. My grandmother's singing faded into the distance. I could hear her singing towards the north. I could tell from her singing that she was not touching the ground. Her chanting faded to the north. My parents and my brothers seemed as though they were sleeping. My grandfather was not overwhelmed. I was not affected either. Once there was silence, my grandfather sat down beside my parents and brothers to revive them.

My grandmother was gone the whole day. This had occurred early in the morning. When shamans drove away cannibals long ago, they were gone for the whole day. They swept the cannibal off his feet – driving them away with their shamanistic power. In the evening, the shaman returned from the direction the cannibal was driven away. When the shaman returned and landed back, it seemed as though the shaman was almost dead from exhaustion.

That evening, we were expecting my grandmother to return. We heard her coming back, still singing. She dropped at our entrance and collapsed from sheer exhaustion. My grandfather revived her. It seemed as though she was almost dead. This is the story told by our grandfather, which is the story he told of his grandmother. This was the time when they still had shamanistic power. His grandmother had driven away the cannibal. Only a few were able to do this sort of feat. This is the story of our grandfather Kaa Mitaaut.

Translator's Notes: The fact that the little boy Kaa Mitaaut was not affected by the scream of the cannibal shows how strong his abilities were as a shaman even at an early age. The "Achaan" or cannibal is a character common in old stories and legends. Certain individuals turned into cannibals because of breaking taboos, offending animal spirits or because of a traumatic event such as a severe famine. The Achaan's unnatural appetite for human flesh severely disfigured him and turned him into a giant.



ᑲ ·ᐃ·ᐃᐱᑦ ᓄ"ᓂᒡ, ᑕᑦ ᐃᔭ·ᑕ·ᐊᐤ ᐅᔅ ᐊ ᓂᑭᒧᑦ, ᐱᔅ"ᑕᑯᖏ ᐅ·ᑲᓄ ᐅᑕ ·ᐃ·ᐃᑎᑎᖏ. ᒧᔅᒡ ᐊᓂᔅ ᓂᒥᔭᐋᒡ ᓇᔭᒡ ᑲᑦ ᑭ·ᔅᐊ·ᐊᒡ, ·ᑲᑎ"ᑕᑯᖏ ᐅᑕ. ᒥᐤ ᐊᔭᑭ ᒥᒥ·ᑕᑕ·ᐊ ·ᑲᑎ"ᑕᑯᖏ ᐅᑕ ·ᐃ·ᐃᑎᑎᖏ. ᑭᔅ ᐱᔅ"ᑕᑯᓂᒡ ᐅᑕ ᐊ·ᐊᓂᒡ. ᐅᑕ ᐃᔭᐱᑎᖏ ᐃᑕ"ᑭ, ᐊᑯᑕ ᐱᔅ"ᑕᑯᓂᒡ ᐊ·ᐊᓂᒡ. ᒧᔅᒡ ᐊᓂᑕ ᑭᔭᔭᑯ ᓇᔭᒡ ᑲᑦ ᑕ"ᒧᑕ·ᐊᑎᑎᖏ, ᓇᔭᒡ ᑲ ᐊᔭ·ᑲᐅᒡ ᑲᑦ ᐃᑎ"ᑕᑯᓂᒡ. ·ᑲᑎ"ᑕᑯᖏ ᐅᑕ ·ᐃ·ᐃᑎᑎᖏ, ᑲ ·ᐃ·ᐃᐱᑦ ᐊᓇᔅ ᓄ"ᓂᒡ.

ᐊᑯᑦ ᒪᖅ ᐅᑎ, ᐃᔨ ᐃᑕᑭᓄ, ᐅ ᐊ ᐃᑎ"ᑕᑯᖏ ᐅᔅ ᑲ ·ᐃ·ᐃᐱᑦ ᓄ"ᓂᒡ, ᐊᑯᑦ ᒪᖅ ᐅᑎ ᐃᔅᑯ ᑎᔅᑯ"ᐃᑯᔅᓄ, ᐃᔨ ᐃᑕᑭᓄ ᑭᔅ. ᒥᑯ ᑕᑦ ᓂᑎ"ᑎᓂ ᑎ"ᑲᑎᑦ ᑎᑦ ᑲᑎᑦ ᑭᔅᑯᑦᓂᓄᔅ ·ᑲᑕᔭ"ᑎᒪᓄ ᐅᔅ ᐊ ᐃᑎ"ᑕᑯᓂᔨᓄ ᐅᑕ ·ᐃ·ᐃᐱᑦ ᑲᑑᑦ ᓄ"ᓂᒡ. ᑎᔅᑕᑎ. ᑕᑦ ᐃᔅᑕ"ᑕᑯᓇ ᐊᓂᔅ ᑲ ᓂᑭᒧᑦ ᓄ"ᓂᒡ. ᐅᑕ ᐃᔭᐱᑎᖏ, ᐊᑯᑕ ᑲ"ᑎ·ᑕᑎᖏ ᓄ"ᓂᒡ. ᓇ"ᐊᓄ ᐊᑎᒪᐱᓄᒡ, ᐊᑯᑕ ᐊ"ᑎ·ᑕᑎᖏ. ·ᐊ"ᑎ ᐱᔭᑎ"ᐃᑎᓂ. ᑕᑦ ᓂᑎ"ᑎᓄ ᑲ ᐊᑯ ᑎᔭᑎᔅᑯ. ᒥᑯ ᑕᑯ ᓂᑭᒧᑦ ᑲᑑᑦ ᐃᑕᑭᓄ. ᐊᐅ·ᑑᓇ ·ᑑᓇ"ᑭᔭᑎᒪᓄ ᐊᓂᔅ ᐅᔅ ᑑᓇ ᐅᑎ ᐃᑕᑭᓄ ᐊᓂᔅ ᐃᔅᑯᑦᓂᓄᔅ ᐊᓂᔅ ᐃᔭᐱᑎᖏ. ᑭᔅ ᐅᔅ ᓄ"ᓂᒡ ᑲᑎᑦᐱᐳᑦ. ᑭᑦ ᐅᔅ ᓄ"ᓂᒡ ᐊᓂᔅ ᑑᓇ"ᑕ·ᐃ ᑭᔅ ᐅᔅ ᓄ"ᓂᒡ. ᑕᑦ ᐃᔅᑕ"ᑕᑯᓇ ᐊᓂᔅ ᐃᔭᐱᑎᖏ. ᑭᔅ ᐅᔅ ᓄ"ᓂᒡ ᑲᑎᑦᐱᐳᑦ. ᑭᑦ ᐅᑎ ᓄᒪᔭᒡ ᓄᑦ ᐅᔅᑯᔅᒡ, ᑭᔅ ᐅ ᓄᔭ. ᑭᑦ ᑲ ᓄᔅᓄᔅ"ᑲᓂ ᐊᓂᔅ ᐅᔅᑯᔅ ᐃ"ᑎᔅᑭ ᓄᒪᔭᒡ. ᑭᔅ ᐅᔅ ᓄ"ᓂᒡ ᑲᑎᑦᐱᐳᑦ ᐅᔅᑯᔅ" ᓄ"ᑕ·ᐃ" ᑭᔅ ᓄᑦ·ᑕᑯᓄ". ᐃᔅᑭ ·ᑲ ᐃᔅᐱᐱᓄ"ᑲᓂ ᐅ ᓄᒪᔭᒡ, ᓇᓇᒡ ᐊᓂᔅ ᑲ ᑕ"ᒧᑕᔨᓄ" ᐅᔅᑯ" ᓄ"ᓂᒡ.

ᑲᐅ·ᑲᓇ, ᐊᑭ ᓄᒥ ᐃ"ᑕ° ᑲᔨᑲᔨᒡ. ·ᑯᓴ ᐅᔅ ᓇᓴᓂ ᑭᔅᒥᓴᑕᔅᔨᒡ ᐅᔅ ᑲ ᐃ"ᑎᑲ ᐅ ᓄ"ᓂᒡ. ᓄᒥ ᐃ"ᑕ° ᓄ"ᓂᒡ ᑲᔨᑲᔨᒡ. ·ᑯᓴ ᑲ ᐃ"ᑎᑲ ᐊᓄᔅ ᐊ·ᐊᑭ ᐊ ᐃ"ᑎᑲ", ᑭ ᐃᑕᑭᒧ ᑭ ᐃᑕᑭᓇ, ᐊᔭᑭᓄᔨᑲ°" ᐊᑯ ᐃ"ᑕᑦ ᐊᓄᔅ ᐊ ᐃ"ᑎᑲ". ·ᑯᓴ ᐊᔨᑭ ᑲ ᐃᑕᑭᒪᓇᐅᒡ ᐊᓄᔅ ᑭ·ᕐ ᓇᓴᓂ ᑲ ᒥᑕᐅ·ᐊᑎᔅᓄᒡ, ᒪ·ᑲᒡ ᐊᑭ ᐊᔭᑭᑲ ᐊᑎᑦ ᐃᑎᒥᒥᓴᓇᓄᒡ, ᐊᐅᑭ ᐊᑭ. ·ᐊ"ᕐᔭᑎᒪᒡ" ᐊᓄᔨᔨ, ᐊ·ᐊᑭ ᑭᔅᕐ ᐊᑎᑦ ᒥᑕᐅ·ᐊᑎᔅᓂ, ᐊᔭᑭᓄᔅᑯᔨᑲ°" ᕐᕐ ᐅ"ᑦ ᐃ"ᑕ° ᐃᓇᓇ. ᐊᑭ ᐊᓄᑕ ·ᐊᕐᑕᔅᔨᒡ", ᐊᓄᑕ ᐊᓇ"ᒡ ᓄᒡ ᐊ ᐃ"ᑕᒡ" ᐱᐱᓂ, ᐊᑭ ᑭᓇ ᑲ ᕐᑦ ᕐ"ᑕᔅᓂ ᐃᓇᓇ, ᐊᓄᑕ ᓄ"ᐊᑯ ᐊᑲ ᐅ"ᑦ ᐃᔅ ᕐ"ᑕᔅᓂ. ᓇ"ᐊᑯ ᐊᑦ ᐅ"ᑦ ·ᐃ·ᐃᑦ, ᐊᔭᑦ ᑲᑦ ᒥᒥ·ᑕᑯᓂᒡ. ᑲᑎᑦ ᐊᓄᔅ ᐱᔅᑦ ᐱᑎᓂ", ᐊᑭ ᐃᔅᑭ ᒧᔅᒡ ᐊᔭᑦᓂ ᐃᑕᑭᓇ"ᑕᔅᔨᓂ, ᑲ ᐃ"ᑎᑲ ᐊᓄᔅ ᐊ·ᐊᑭ ᐊ ᐃ"ᑎᑲ".

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Aboriginal achievement awards

By Steve Bonspiel

The Aboriginal achievement awards were a huge success once again this year. The Aboriginal Peoples Television Network (APTN) recently joined forces with CBC and the National Aboriginal Achievement Foundation (NAAF) to broadcast this year's ceremony. The highlight of this year's show was a special lifetime achievement award given to legendary musician Robbie Robertson.

"This three-way partnership is a first," said John Kim Bell, founder and president of the NAAF. "We are very excited to be able to have the awards broadcast by both networks. The award winners deserve the broadest recognition possible. We are pleased APTN has joined us in this new business partnership so this quality entertainment product can be experienced by more Canadians."

This year marked the 10th Anniversary of the aboriginal achievement awards. The broadcast was expanded into a two-hour special.

APTN is the only national Aboriginal television network in the world offering quality programming by, for, and about Aboriginal peoples. More than 70 per cent of APTN's programming originates in Canada; 60 per cent of the programs broadcast in English; 15 per cent in French; and 25 per cent in a variety of Aboriginal languages.

The network is distributed to over nine million Canadian households on basic cable, direct to home, and wireless service.

This year's winners include John Arcand in the Arts and Culture category for his amazing fiddling ability. The undisputed master of the Metis fiddle, Arcand, now 60, has written 250 original tunes that are played across North America and has seven original recordings under his belt. Arcand helped found and is an instructor at the Emma Lake Fiddle Camp, an intensive camp dedicated to teaching the art of fiddling.

Also winning an award in the Arts and Culture category is Tom King. King, a Cherokee native, is a famed novelist, scholar, screenwriter, and literary giant. He has written four novels, numerous television scripts, and award-winning works of short fiction and non-fiction featuring Aboriginal themes.

With humour as his vehicle, King has brought First Nations issues to the forefront of Canadian society. He has cleverly used the Dead Dog Cafe as a vehicle for mainstream Canada to learn about some serious issues affecting the Aboriginal community and a window into the Aboriginal culture.

Judith G. Bartlett brought home the achievement award in the Health Services category. Bartlett graduated from the University of Manitoba in medicine, and is currently one of the leading Aboriginal doctors in Canada.

She is Associate Director, Programs, and Research Associate at the Manitoba First Nation Centre for Aboriginal Health Research at the University of Manitoba. She expended tireless efforts in developing the holistic Aboriginal Life Promotion Framework, the basis of which is to understand the world and the self, to celebrate our openness as human beings while respecting the ways of all peoples, both individually, and collectively.

Winning in the business and commerce category is a member of Alberta's Beaver Lake Cree nation, Mel E. Benson. Over a lifetime of achievement in the energy sector both in Canada and internationally, Benson has shown that bridges between the Indigenous world and this crucial area of the economy can indeed be built.

"I was committed to treating people the way we wanted to be treated," he said of a massive multi-billion dollar pipeline project he recently helped manage in Africa. That project in Chad and Cameroon (worth $4 billion) is now considered a model for the world.

In the Northwest Territories, Benson's leadership ensured that Aboriginal involvement was maximized in the massive Norman Wells expansion project, which was worth nearly $1 billion.

John J. Burrows won in the Law and Justice category. This proud member of the Chippewas of Nawash First Nation has emerged as the leading Aboriginal legal scholar and teacher in Canada.

Justices of the Supreme Court of Canada have taken to citing his articles when ruling on Aboriginal cases. Currently the Law Foundation Chair in Aboriginal Justice at the prestigious University of Victoria Faculty of Law, professor Borrows has taught more than 400 Aboriginal law students across Canada and brought Aboriginal legal perspectives to thousands of non-Aboriginal law students.

Receiving the achievement award in the Business and Technology category is Gary Bosgoed of the Peepeekisis First Nation. As one of Canada's leading entrepreneurs, this founder and operator of Bosgoed Project Consultants is currently managing projects and operations worth more than $200 million.

It is the only firm of its kind in Canada owned by a First Nations registered professional engineer.

Bosgoed has brought the magic of modern telecommunications to 60 reserves as well as managing hospitals, housing units, commercial buildings, and energy projects for many others.

This year's Recipient in the Youth category went to a young Metis, Matthew Dunn. Dunn is in his fourth year at the University of Saskatchewan, majoring in mechanical engineering. He is planning to pursue his master's degree in Aerospace Engineering after graduation.

On behalf of the Cree Nation of Whapmagoostui

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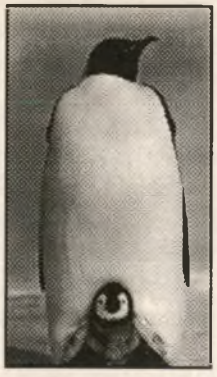

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Dunn has received numerous scholarships, academic and citizenship awards, and has proven himself to be a star athlete and community volunteer.

Winning the achievement award in the Heritage and Spirituality category is Charles Edward Lennie. The Games that Lennie founded celebrated their 30th anniversary in 2000. Included in these games are the one-foot kick, seal skinning, bannock making, and traditional dancing, to name a few.

Lennie trained athletes himself, raised funds when needed, and brought his beloved games and culture to a wider audience through performances for royalty, Prime Ministers, and national television audiences.

Leroy Little Bear won the Aboriginal achievement award in the Education category. This veteran educator, and renowned academic is a model for all Aboriginals striving for success in higher learning.

The founder of the Native American Studies Department at the University of Lethbridge – where he served as chair for 21 years – Little Bear also went on to become the founding Director of Harvard University's Native American Program. A member of the Blackfoot Confederacy, Little Bear contributed to publications for the Royal Commission on Aboriginal Peoples in the area of criminal justice issues.

Winning in the Environment category is Chief Simon Lucas, a leader of the Hesquiat First Nation. He has played the lead role in integrating First Nations' knowledge and values into emerging modern ecosystem science. Lucas has devoted his life to the cause of fishery conservation.

He played a lead role in forging the BC Aboriginal Fisheries Commission into an effective and representative organization for conservation and Aboriginal rights.

Taking home the award for Public Service is Chief Sophie Pierre. Pierre has led the Ktunaxa people for over 20 years. With her hard work and determination, she helped turn the St. Eugene Mission School into the St. Eugene Mission Resort. Worth more than $40 million, this first-class 125-room resort hotel with conference and meeting facilities is set amidst a breath-taking B.C. landscape.

Pierre has also fought for Aboriginal control over education, co-chaired the First Nations Summit, excelled in business and improved her community's life in fields such as sport, recreation, the place of women, and support for the elderly.

Winning the achievement award in Community Development is Mary Richard. This Manitoba Metis is the CEO of Circle of Life Thunderbird House in Winnipeg. She was the Executive Director of the Indian and Metis Friendship Centre of Winnipeg, the first of its kind in Canada.

Now in her 60's, She had previously implemented the Manitoba Language Retention Programs during almost a decade of service as Director of the Manitoba Association for Native Languages. She helped raise over a half-million dollars towards creation of Native Language books to help fight the loss of language.

Doctor Jay Wortman was recognized for his achievements in Medicine. This Metis doctor has been on the frontlines in the war against AIDS for more than a decade.

Right out of his family medicine residency, he developed a teaching module on HIV testing for general practitioners that became a model for family doctors across Canada.

In government, he developed the first HIV prevention program in Canada that targeted the Aboriginal population.

Last but not least, taking home the lifetime achievement award for his amazing musical abilities is Robbie Robertson, a Mohawk from the Six Nations reserve. Robertson is one of the most influential musicians of our time.

When legend Bob Dylan made his historic decision to take his until-then acoustic folk-rock music electric, it was Robertson and The Band he turned to for backup. He toured the world in 1965-66 with Dylan and recorded the legendary Basement Tapes with the undisputed prince of folk-rock.

Congratulations goes out to all Aboriginal Achievement Awards winners.

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Aboriginal agri-food exporting companies

By Steve Bonspiel

Nine Aboriginal agri-food exporting companies that are members of the First Peoples Business Association (FPBA) showcased their authentic products at the First Peoples Pavilion of Canada at the International Food, Beverage, Wine, and Spirits exhibition (SIAL) on April 2nd to the 4th 2003, at the Palais des Congres de Montreal.

Building on the great success enjoyed by the Aboriginal businesses that exhibited at the dynamic and colorful First Peoples Pavilion at the first SIAL Montreal in March 2001, the FPBA participated again, bringing together Amerindian and Inuit exporting companies from British Columbia, Nunavut, Ontario, and Quebec.

The First Peoples Pavilion is an international showcase that gives the exhibiting companies the visibility and attention they are seeking.

The companies include Aliments Toka Foods, Bleuets Mistassini Ltee., Avataq Corporation, Kagiwiosa Manomin Inc., Kitikmeot Foods Ltd., Kivalliq Arctic Foods Ltd., Little Miss Chief Gourmet Products Inc., Nunavik Arctic Foods Inc., and Oska International Inc.

The exhibitors presented a wide range of traditional and contemporary foods, such as Caribou and Muskox meat, Fish such as Arctic char, and Pacific Coho salmon, and herbal teas from the tundra of Nunavik.

There was also organic wild rice, wild vegetables and fruits that are picked and processed into jellies, compotes, condiments, and 100% natural juices.

Their participation to this exhibition and the creation of the First Peoples Pavilion of Canada was made possible by the financial contribution of Industry Canada, through Aboriginal Business Canada, and Indian and Northern Affairs Canada.

Their support for the FPBA's second appearance at SIAL Montreal helped to promote the development of new business ties among Aboriginal producers, international and domestic buyers and trade commissioners posted abroad.

Visitors to the First Peoples Pavilion had the chance to appreciate fine Amerindian cuisine and the astounding flavours of Designer chef Laurent Tremblay, winner of the prestigious Renaud Cyr Trophy in 2002.

He gave cooking demonstrations twice a day and prepared exclusive recipes based on the products of First Peoples Pavilion exhibitors.

Renowned Algonquin ethnologist and historian Michel Noel will give talks on some of the secrets of First Peoples traditional diet and their cooking and preservation methods.

SIAL Montreal 2003 is the largest food fair in North America. It's the perfect place for agri-food professionals to come together. It is also an exporting springboard for participating businesses.

Organizers estimate the number of visitors to this year's exhibit at around 15, 000 people. There were also 800 exhibitors from more than 50 countries.

One of the companies present at this year's exhibition was Kivalliq Arctic Foods. Kivalliq Arctic Foods was incorporated in Oct 1992, and is involved in processing of country foods like caribou, and Arctic Char.

Their products vary from caribou pastrami, to legs of caribou.

Through the course of events, and over the years, the company has grown from employing 4 Inuit employees to 15 full time Inuit staff. They have evolved from a provincial processing plant, to a Federal plant, in 1995, and have attained EEC certification, in 2001, that allows them to export products throughout the world, including Europe.

This company processes more caribou meat then any other company in North America, as well as being able to lay claim that all the meat is cut and processed by the Inuit of Nunavut

According to Brian Schindel, representative of Arctic foods "There is no where else in the world that you can purchase processed "wild" caribou meat, that was cut and processed in the barren lands of Canada by the Canadian Inuit."

The contributions made in Rankin Inlet for job creation, include providing full-time jobs on a continual basis, year round.

Seasonal jobs pertaining to the harvest of the caribou are also created by Kivalliq. Economic spin-offs for the community of Coral Harbour are made possible by the purchase of meat from this small town by Kivalliq.

In all, there are 30 to 40 seasonal jobs created by Kivalliq Arctic Foods Ltd.

For more information, contact the numbers below.

Mr. John Hickes
President of Nunavut Development Corp.
Phone: (867) 645-3169
Mr. Brian Schindel
Contact person, media liaison.
Phone: 867-645-3137
Email: obrian@arctic.ca

Another company who is making large leaps and bounds in Canada is Nunavik Arctic Foods.

Nunavik Arctic Foods is an Inuit owned company and is a wholly owned subsidiary of Makivik Corporation.

The company was established in 1996 to operate the Caribou harvest in the Nunavik region of Quebec.

In order to create employment opportunities in Nunavik, the company concentrated its efforts on the harvesting of Caribou in various locations in the region and established four small plants to handle the meat.

In addition the company operates a mobile Abattoir under the supervision of the Canadian Food Inspection Agency.

The mobile Abattoir continues to be the most feasible method of harvesting.

The company has over the years established a strong market for Caribou meat in the food service and retail industry in Canada and the United States.

Hotels and restaurants in the food service sector consume as much as 90% of the annual production. Certain products from the Caribou meat are les likely to sell in the food service industry, and the company has spent considerable time and resources developing value-added Caribou products.

The "Nunavik Caribou" brand of Caribou meat based pates have become recognizable throughout Canada and the United States.

For more information, please contact Neil Greig;
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Journalists at war: a different kind of hero

by Steve Bonspiel

In the "war on Iraq" there are heroes who do not get the recognition they deserve. These heroes are the hard-working men and women of the press.

Think about this for a minute, soldiers (whom I consider heroes as well) have guns. Big guns at that. Journalists, if they are afforded anything at all, usually end up with a measly pistol. A weapon which they have not been properly trained to use. Since they tend to be in just as much danger as the military, they end up being more at risk on the battlefield.

These brave men and women bring the war into our homes. Without them, we wouldn't be able to find out how our loved ones fighting on the front lines were doing, or which side was able to make what gains.

Granted, some media outlets (i.e.: CNN) are extremely biased, and tend to distort the facts with their pro-American views. A journalist's integrity, I like to believe, will win out most of the time.

The fact of the matter is these people risk their lives getting the story to us in our comfortable living rooms. They go days or weeks with nary a wink of sleep. All the while getting shot at or bombed, among other things. Then on the odd occasion, they die.

In fact, 14 journalists have been killed worldwide since Jan. 1, nine in Iraq alone. Another 127 have been imprisoned since the beginning of the year.

They are nothing short of role models. They are people that everyday folk can look up to in admiration. Although some of the media can be called questionable at best (paparazzi), these journalists are doing a job that most people can't or won't. Kids should want to grow up to be just like them.

Journalists sometimes have a bad reputation, but making a difference in the world while risking your life is not an easy task. Watching the latest developments in Iraq, my respect and admiration grew considerably for each and every one of them. They go there knowing they might die; yet they fight to get to the front lines.

There are many honorable professions, but when you compare journalism to pro sports, well you have to laugh at the irony. Baseball players "average" $2 million a year, and make mistakes throughout their careers. Journalists make considerably less money, yet are chastised the minute they screw up.

I never knew a baseball player who risked their life on the playing field.

In Iraq, honour only seems to come to a member of the media when they die. Only then are they afforded the respect they deserve. Otherwise they are pretty much taken for granted and seen as pawns. Expendable bodies.

That's the cruel reality, and it won't change anytime soon.

My heart goes out to all the men, women and children in Iraq on both sides of the lines.

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URBAN NATIVE

by tsa

white lies

Another holiday, once extremely sacred yet increasing more commercial, has come and gone. As at Christmas time, I was yet again struggling with the idea of the lies that the capitalist commercial world sells us and that we in turn, sell to our children. I have a two and a half year old child who sees all the stuff in the stores and hears the stories about Easter bunnies and Santa Claus. I understand the idea behind the seemingly innocent white lies; I just do not feel comfortable lying to my child about anything. While I am all for encouraging her imagination and her desire to be good, I have tried to be as honest with her as possible because I hope that she will grow up being truthful. Filling her head with untruths, I also worry how she will feel when she realizes the truth, that her parents and the rest of the world had flat out lied to her despite telling her that lying was wrong.

So last Christmas I pondered telling her the truth about the guy in a red suit. We told her all about the birth of Jesus and had books and shows for her to learn from. But then we kind of got caught up in it all and took her to see a rather believable Santa at a big elaborate Christmas town where there were slides and a merry go round and elves wandering around. She got up on Santa's lap and when he asked her what she wanted for Christmas, she looked him right in the eye and said "a black doggie". It was more due to the coaching by us than anything else, as we had already purchased this stuffed animal the previous week when we were out shopping. She saw it on the shelf and asked to take it home, which she was not in the habit of doing at the time. She was usually content to simply give the tutu's hugs and put them back. So we told her that she could ask Santa for it and maybe he would bring it to her and she would find it under our tree on Christmas morning. All of course pending whether or not she was a good girl. So at this point it was far too late to tell her that Santa wasn't real.

On Christmas morning she wasn't even interested in reading the letter from Santa and didn't even notice her gifts. When she finally did spy them she took great joy in opening them, taking the paper off oh so carefully and placing each piece in my hand. Once opened, she went to the next one, opening all the gifts. We went to church and told her the story of Jesus again and tried to make it clear that Christmas was about Jesus and not presents. In the end she considered it a kind of birthday and wanted to know where the cake was. So we figured she had grasped enough for a two year old, but I still felt uneasy about lying to her.

This Easter, she began to get excited back in March when all the Easter paraphernalia was coming on the shelves and windows of the stores. Every night she asked us about the Easter bunny. We tried to get away from that idea by telling her about Jesus again, referring back to Christmas. But how does one explain to a two year old the concepts of God, death and eternal life? Rather than clutter her mind with a lot of ideas too difficult to grasp, we spoke to her in words she could understand. We told her that Easter was the time when Jesus went 'bye bye', that he went to be with his dada and that he also went inside her heart, and we would point to her chest. Every time we asked her what Easter was about, she would say "Jesus", saying he went "in here" pointing to her chest and that he went to be with his dada. Then she saw all the bunnies and the chocolates everywhere we went. The day before Easter, we again asked her what it was all about, she instantly piped up that it was about "bopadoos, bean bopadoos!" Bopadoos being her word for candy and sweets, bean her favorite colour: green. Oh my!

So finally I could take it no more, I didn't want her growing up thinking that these holidays were all about treats and sweets. The reason is not so much because we are deeply religious because we are not. We go to church rarely and say our thanks before meals, but that is usually a quick 'chi meegwetch'. I guess the reason is that when I look back on the holidays I celebrated as a child, and even now as an adult, they are and always have been special because of the family get togethers and the memories we make, the treats are nice but secondary. Her understanding why we have these celebrations, why people have any celebration is important in the long run. All religions are fascinating with great stories behind the celebrations and I want her to be aware of as many of them as possible.

So I began by telling her that the Easter Bunny wasn't real, that he was just pretend. I told her again about why we celebrate it and that she would still be getting treats because that was the custom. We had the great egg hunt and she loved it. I even told her that Santa wasn't real and she wasn't at all upset.

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Pas-koh-pee-chee-kan (plucking goose feathers)

Xavier Kataquapit

I am a young ten-year-old boy and only just starting to learn the work that is involved in gathering geese for food. During the hunt I spend my time in a blind with my dad or my older brothers. They do most of the hunting although I have a few opportunities to fire a smaller gauge shotgun. This is a great learning period for me as I watch and listen to the older members of the family. This is the way that the Cree have always passed along knowledge through demonstration and stories.

Once we are back in our home community of Attawapiskat we take a few days to recover from our time on the land and hardship of riding through wet and freezing conditions. After this period we are ready for the next stage of work. Mom asks all of my brothers and sisters to gather at our Aunt Theresa's house where we will be plucking geese. Aunt Theresa is also preparing her own batch of geese and has a better yard for setting up a Meegwam (wigwam) where the work will be done. Her house is a short walk away and is in sight of our home. When we arrive, our uncle Michen, a Cree pronunciation for Michael, is placing some final exterior poles on the Meegwam. He is also adjusting the canvas wrap on the Meegwam to make sure it is tight.

Mom organizes all of us into to a kind of work group and we find places to sit inside the Meegwam. It is warm and cozy inside. The ground is covered in a layer of fresh spruce boughs and a small fire is burning with a large pot of tea for everyone. Mom outfits all of us in green plastic garbage bag aprons that are tied around our waists. We are also provided another bag to collect the feathers in and a bowl of water to wet our hands for better gripping. We are each given one of the large birds to start our work and Mom instructs everyone with some pointers as to how to pluck a goose. We watch as she easily clears an area of feathers from the breast of a goose with a few quick swipes of her hand. When we try to repeat the movements of her hand we realize it is not as easy as it looks. I try to mimic her instructions but I am only able to pluck the feathers in small amounts at a time.

As the plucked geese begin to accumulate, mom and her sister Theresa start the work of preparing them for smoking. This is a goose preparation known as Na-Mesh-Tek in the Cree language. To start the preparation, mom and her sister burn the remaining short dark feathers of the head and neck of the geese over the fire. These short stubby feathers are difficult to pluck and singeing them over the flames is the only way to remove them. They are both skilled butchers and have done this work for many years of their lives. They gut the birds and keep the gizzards and hearts which will be cleaned and barbecued later. Then they begin cutting into the meat using sharp knives with skill and speed. With the knowledge they gathered from their parents and Elders, they cut precisely and neatly to separate as much of meat from the bone as possible. At the same time they cut in a way that results in long thin strands of meat. When the long thinly sliced meat is ready it is hung overhead on racks of stripped wood. The remaining bones which still have small amounts of meat on them, are also hung alongside to smoke over the fire.

As we work, my sister Jackie prepares a batch of bannock to cook over the fire. We spend the entire day inside the Meegwam. As we work, we drink tea and eat bannock during our breaks. At mid day, mom and Aunt Theresa barbecue the gizzards and hearts as a meal for everyone. The gizzards are cleaned in water and cut along a central separation that splits the hard ball of meat into two halves. It has a hard exterior but the meat inside is a soft delicacy that is special to us this time of year.

The work is long and hard but we enjoy each other's company as we all engage in conversations around the fire. There is a lot of Cree humour in our group with teasing and jokes so that laughter fills the inside of the busy Meegwam. We are also happy to know that the work we are doing will provide us with food for most of the summer.

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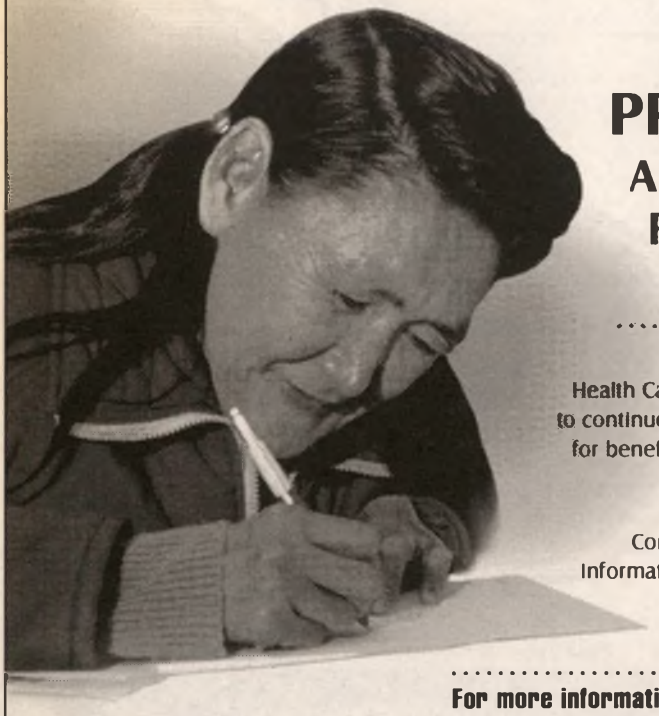

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Renseignements : 1 888 751-5011

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Mother's Day Wishes

I am happy to wish my beautiful Mother, Jeannie Petawabano Mark a Happy Mother's Day on May 11th 2003. No one deserves this day more than you Mom. You're always a winner in my eyes... You have given us unconditional love and I will always thank God He gave me a mom to love and cherish into her golden years. Love you Mom XXX From your daughter, Suzanne.

Happy Mother's Day to my sister Flora and my niece Sabrina and to my friends who are mothers out there. Enjoy yourselves because us women deserve to be congradulated for a job that never ends, right? But we love our children don't we? Take care! From Su

Happy mommy's day, mom!! I hope my flowers don't get lost in the mail. Your loyal son, Steve.

100 – Births

Congratulations! To my Aunties from Waswanipi. On the safe arrival of their babies. Sandra Saganash on her new born first baby boy, named Johnny. And to Betsy Lord on her first baby girl, named Wapikin. And last but not least to Debrah D. Saganash on her baby boy, named Leander. Hey, I don't know the dates but *2003* Ha! Take care of those little one! From your niece Verginia with love xoxoxo

"CONGRATS" to my sister Winnie Trapper & her bf Sheldon Mianscum on the birth of there baby BOY Darius Jacob. Born on April 12, 2003 at 8:55PM weighing 10Lbs 3oz. Take care of your new lil bundle of Joy. You did a good job in bringing this lil guy into this world sis. Im so proud of you. Once again Congratulations and best wishes. Love Always your sis Sunshine & Family... and Hannah says I luv u too...xoxox

We would like to congratulate Peggy & James Shecapio on the birth of their new miracle baby girl. Kathleen Nellie born on April 3rd at 8:53pm, weighing 9lbs 13oz. I'm very proud of you Peggy and James you did great! We love you baby Kate & God Bless you and your mom & dad. With lot of love, Matthew, Thelma, Alexia and Jonah. X0x0x0

101 – Birthdays

Hey, I would like to wish a Happy belated birthday to Stephanie April Tianna Sequin (Small) Crowe, On April 15,2003, I'm sorry i wasn't there on your 1st birthday, but i'm always thinking of you always, your in my heart, that's for sure, You brought so much joy into peoples hearts whenyou came into this world, and those who know you will cherish you in their hearts, Love you lots, And also, i would like to say Happy Birthday to my cousin Eveleen Iris Kapashesit, on April 22,2003, I wish you a whole bunch of wishes on your birthday, have a good one. Enjoy it cause a birthday only comes once a year. Or maybe you'll be in the hospital and have your baby by than, lol. That would be cool, nah. Great wishes to you Cuz. Lots of Love. Suzanne Kapashesit (Waskaganish,Qc.)

We would like to say Happy sweet 16th birthday to Sherry-ann in whap. hope you fun and two more years to come for the resto (just kidding)lol.....for your sis C.B.S & friends in whap.

I would like to wish Dale Sherman Salt a Happy Birthday, his birthday is on May 14,2003. May all your wishes come true for you in the year, best wishes, and many more to come. Fr. Suzanne Kapashesit. (Wask)

Happy birthday to my brother Palmer on April 25.... so how does it feel to be at the legal age of majority??? You're not "under age anymore" at least if you should want to go back on the Ontario side...Now you could buy your own smokes...lol...j/k. Enjoy your birthday with many more to come...and keep the positive outlook of life in you, you will see it will be worth it. From your sister in the city.

Birthday Greetings going out to my nephews, George Swallow on March 2nd, Taylor Jay (T.J) Swallow Happy 1st Birthday on March 4th, Darryl Swallow on March 12th, Christopher Swallow on March 19th, all in Chisasibi. And Junior Mayappo who I miss very much, Happy 4th Birthday on March 25th in Wemindji. Love you all, your Aunt Cheryl (Chis)

We would like to wish Happy First Birthday to Brenan Alyn Clifford on April 1st 2003. We love you and hope you have a wonderful birthday. With all our love, from 54 Beaver Rd, 13 Gilpin Rd, 7 Snanush Corner, 33 Bush Rd. Hugs & Kisses, Luv U!

Belated Birthday Greetings going out to our family from Waskaganish...For the month of February.... we didnt forget you guys...Happy Belated birthdays to Julien B., on Feb. 2 and Ernest B., on Feb. 4. For the month of March...Tyler John Blueboy celebrated his 6th birthday in Wask...and Brandon Blueboy celebrated his 2nd birthday in North Bay on March 28. Happy Birthday boys.... hope you had great days...and last but not least.... Happy 14th birthday to Melanie B...Wow! Talk about growing up fast...I hope you enjoyed your day...From Diane, Johnny, Collin, Marlana & Kaylyne.

Happy Birthday to the Eastmain Triplets on April 10, Tawnee, Rachel and Peter Mark-Stewart. Love you's and wish you the best on your "Very Special Day." Be good, especially you Rachel, not to much candy. Peter, keep taking care of Jaban and Googoom. Tawnee, keep working hard at school. Love you's again, and wish you the best for the future, and we love you very much. Happy Birthday again and many more to come. Sarah, Christopher, Junior, Dale, Timmy and Akiansh.

We would like to wish a happy 7th bithday to Rosie Stephen On april 26,we love you very much love from Dad Albert, Mom Joesphine, Your Bro. Tyrone And Your Sisters Charmayne and Jolene (wemindji)

I would like to say a happy belated birthday to my brother, his birthday was on March 12 2003, Justice Paul Tyler. I'm sorry i wasn't there on you b-day. But i'm always thinking about you baby boy. I'll love you with every beat of my heart. I'm there for you bro. I'm sorry i couldn't take the time to come up there and visit you. But I know you're in my heart. Anyways. Happy belated birthday. See you again sometime.

Hey, I would like to wish a Happy belated birthday to Stephanie April Tianna Sequin (Small) Crowe, On April 15,2003, I'm sorry i wasn't there on your 1st birthday, but i'm always thinking of you always, your in my heart, that's for sure, You brought so much joy into peoples hearts when you came into this world, and those who know you will cherish you in their hearts, Love you lots, And also, i would like to say Happy Birthday to my cousin Eveleen Iris Kapashesit, on April 22,2003, I wish you a whole bunch of wishes on your birthday, have a good one , Enjoy it cause a birthday only comes once a year.Or maybe you'll be in the hospital and have your baby by than, lol. That would be cool, nah. Great wishes to you Cuz. Lots of Love. Suzanne Kapashesit (Waskaganish,Qc.)

Happy 19th Birthday to Lilybelle who will be celebrating her Birthday on May 14th, 2003. Hope your day will be filled with Joy & Laughter, and many more Birthday's to come!! (do not forget my plan! j/k).

We want to wish a Happy 6th Birthday to our daughter Alexia Shecapio on April 25th. And many, many more years to come. We love you so much sweetie. With lots of love, Mom, Dad and little bro Jonan x0x0x0

I would like to take this time to wish our son Kenneth Icebound a Happy 16th Birthday on April 22nd 2003. Short note to you son! For today and for all days ahead, the best of good wishes for the best of good times. Happy 16th Birthday Son! From Mom, Dad, Hazel & Marcus.

Across the miles on your birthday. On this special birthday we're not that far apart. We're close in the ways that matter; not in miles but in the heart. Happy 18th Birthday to the one and only from the Cree Nation Eenouch Midget 'AA' Hockey Club, #18 Russell Stephen on April 23rd 2003. And many more to come. From Matthew, Sandra, Hazel, Kenneth, Marcus & Boulet.

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We would like to wish "Happy Birthday" to George Salt on May 7th, and Freddie Salt on May 12th. Hope you'll enjoy your day and have a good one. God Bless You both! With Love Always: Ruth, Riley, Miranda, Cynthia and Deshawn. (wask)

"Happy Sweet 16th Birthday!" to my friend Cheryl Salt on May 8th. Have a very good one buddy! Friend Always: *Duda* (wask)

Sending birthdays greetings to two wonderful girls from Chisasibi,one is my namesake Charlene Hester Kitty and my niece Janet Joyce Hester Benjamin.Wishing both a Happy 26th Birthdays and don't party at all be like me goowehsaa naah.Take care of yourselfs,remember to respect your husbands, I love you both so much and I hope you will have fun pluckings your geese this coming goose Break.Bye Byesh.Love Always Linda Moar,Nemaska Que.

102 – Weddings

We are very proud to announce the upcoming wedding of Joy Matoush and Darren Macleod, son of William and Mabel Macleod on July 5, 2003. Our heartfelt blessings are with Joy & Darren. Congratulations, and may you both grow old together! Love, Mom & Dad (Allen & Marlene Matoush)

300 – Personals

I would like to thank someone I met in Val D'Or. You help me a lot while I was there. You told me everything would work out and it did. Thanks for being there when I needed someone to talk to, it really meant a lot. Thank you a lot Charlotte Gilpin. Titus is getting big, he's doing great. From someone who thinks of you as a good friend.

A big HELLO! To my friends in Nemaska; Miss Brenda V. Jolly and Miss Minnie Wapachee. Hey ladies, how are you doing? Hope you 2 are doing good... Myself I'm doing great so far. I miss you both a lot. Hope to see you soon. I'll come visit you both when I come down ok? From, Motel Skwesh...lol

I would like to say Hello & a Big Hug & Kisses to KID from Ojay. Lol.You see I'll do it.. Say Hi to the Gang for me.. Make sure to have your tongue out when you say Hi to them.. lol Hope to Meet you One of these dayz... Coming from Lets Go Colorado Lets Go !!

I would like to express a sypathetic pleasure on account of sucess to Dale Sherman Salt. You did it, Congratulations!!! I knew you had it in you, good job. He will be graduating from three year Business Admin this year. Keep going and make yourself proud, you also make me proud. Education is the answer to sucess nah, In order to achieve some gaols nah. Well done. Fr. Suzanne Kapashesit. (Wask)

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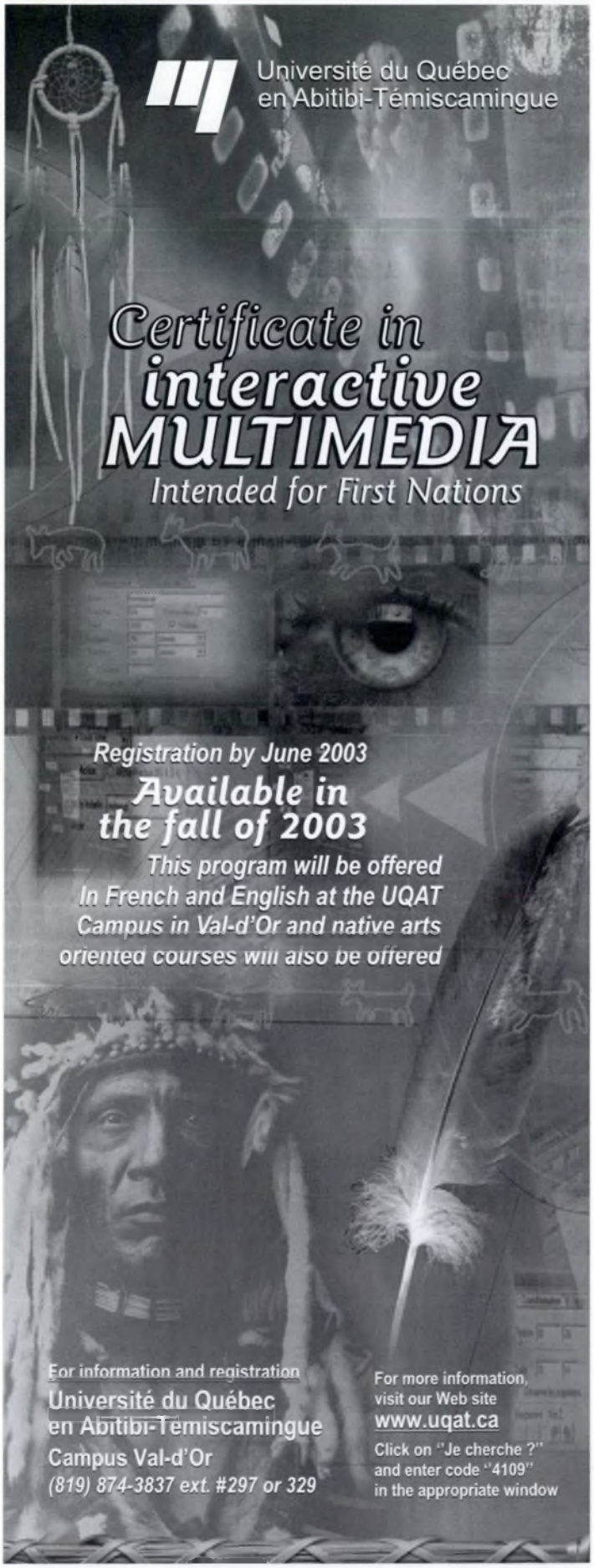

Best wishes to all the Nation-reading Mamas out there!

HAPPY MOTHERS DAY